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EDITORIAL

This number of *Scripture* is the last to be issued under the present editorship. The retiring editor announces with great pleasure that the Rev. Thomas Worden, S.T.L., L.S.S., professor of Old Testament at Upholland College, has agreed to take over the editorship. It is exactly ten years since the inception of the Quarterly. In the early days the editor was himself professor in a college but since 1949 he has been engaged in parish work, which has made ever-increasing demands on his time. This has inevitably involved some neglect of Scriptural work, until at last it has become abundantly clear that if justice is to be done to the work, and the aim of the Quarterly to be fulfilled, the appointment of a new editor is necessary. The purpose of the Quarterly has never been in doubt and the present editor is acutely conscious of the gap between purpose and fulfilment. Nevertheless he has been encouraged to continue until now by the realization that the Quarterly does supply to some extent a real need.

We may congratulate ourselves on the acquisition of so able a scholar as Father Worden, who has already proved his worth by several years of solid, painstaking and fruitful work in the field of Holy Scripture. The retiring editor feels that he is handing over the task to one who will give fresh impetus and instil new life into the work begun in 1946. May God bless his endeavour.

"*Family Portrait*". The Catholic viewpoint on Scriptural subjects is heard regrettably seldom and is indeed almost unknown to the majority of our countrymen. This was made only too clear in the controversy that arose over the showing of "*Family Portrait*" on Television. When His Eminence the Cardinal wrote his letter to *The Times* there was an immediate outcry for a variety of reasons. Some objected to a Roman Catholic ecclesiastic expressing any opinion at all as to what should be shown on Television. Others somewhat more intelligently thought that the play should be judged for its dramatic qualities only. But it was the selection of Easter Sunday of all days in the year which, anyway, made it impossible to ignore its religious character. Its implicit denial of the Resurrection was of course the principal point in this respect, but what was much more

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in evidence throughout the play was its portrayal of our Blessed Lady as mother of a large family, thereby contradicting the constant Christian tradition. How far we in this country have travelled from that tradition appeared clearly in the correspondence columns of the newspapers, where it was assumed by very many that the interpretation given in the play was beyond question.

It is indeed on just such a point as this that Catholics would at the present day differ from most others—for while the text of Holy Scripture may be explained in a way perfectly consistent with Mary's perpetual virginity, and though there are many indications of it there for those who have eyes to see, it cannot be claimed that there is any very clear and conclusive proof in the pages of Holy Writ. It is rather to Church tradition that one must turn and here we are on very solid ground, as was made plain by the letters to the papers. But non-Catholics have so frequently and for so long minimized the importance of tradition particularly in the matter of Biblical interpretation that it is difficult for them in a given instance to estimate its value and cogency. Thus for example a certain vicar quotes Mt. 1.25, "knew her not until she had brought forth her first-born", as proving that Mary had subsequent children and adds, "I have often wondered why this fact is ignored in the Roman Catholic church for St Matthew states it quite plainly". The vicar apparently is unaware of or else ignores the constant tradition of the Church concerning Mary's virginity and the interpretation of this text. For every Catholic knows that the word used for "until" implies only exclusion of the act beforehand and says nothing about any subsequent action. Furthermore "first-born" here is used to indicate the rights and obligation that fall to the lot of the first-born, and not to suggest that there were further children. But these points were exhaustively dealt with in the correspondence in the newspapers. Basically, it is a question of how one regards Church tradition and Authority.

ST PAUL'S FIRST VISIT TO PHILIPPI

(Acts of the Apostles XVI.11-40)

Philippi was the first place in Europe where the gospel was preached by an apostle, as far as our certain knowledge goes. St Paul's visit to it was therefore more momentous than Julius Caesar's landing in Britain or Columbus's arrival in America.

The spot where Philippi stood is now almost deserted. It is in the north-east of modern Greece, not far from Salonika, and some twenty miles south of the modern town of Drama. Paul and his companions landed at a little port, Neapolis, now called Cavalla, and travelling ten miles inland came to Philippi. It was a small town, on the edge of a perfectly level plain largely covered with forests and surrounded by mountains, which rose in places to 6,000 feet. The town lay on a gentle slope beneath a rocky spur of the mountains. Its ancient walls not only enclosed its streets, but climbed the precipitous rock to its summit (some hundreds of feet high) on which a mighty castle, the citadel of Philippi, stood frowning down on the plain.

The place had had an interesting history.¹ Some eight centuries or more before Christ, gold and silver had been discovered in the neighbouring mountains. The Greek settlers on the nearby island of Thasos had obtained from the Thracian chiefs or princes a concession to exploit the metals, and in time derived great wealth from the mines. Other Greek states later contended for possession of the rich territory. Athens eventually planted a colony on the site of Philippi, but a few years later, in 356 B.C., this was seized by Philip the crafty king of Macedonia, the father of Alexander the Great. Philip turned the place into a strong fortress by building its walls and citadel, and called it Philippi after his own name. His successors on the throne of Macedonia derived a large income from the mines for some generations, but in time the precious metals were exhausted and Philippi sank in importance.

Then occurred an event which made its name world famous. In 42 B.C., some ninety years before St Paul came, there were fought just outside the town the two great battles which finally decided that the Roman Empire was to be a monarchy and not a republic. Brutus and Cassius, the republicans who had killed Julius Caesar two years earlier, held the town with a great army encamped on the plain a mile from it, and were attacked by the forces led by Caesar's nephew

¹ Paul Collart, in his excellent book, *Philippi* (1937) describes the ruins and history of Philippi.

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(afterwards the Emperor Augustus) and by Mark Antony. At least 150,000 men fought in the battle. The last scenes of Shakespeare's *Julius Caesar* give a vivid picture of it, and call forth our pity for the sad fate of Brutus and his melancholy resignation to it :

The ghost of Caesar hath appeared to me
Two several times by night ; at Sardis once ;
And this last night here in Philippi fields.
I know my hour is come.

The republicans were defeated with terrible slaughter, and their two leaders took their own lives. Some years later a plain triumphal arch, thirty-five feet high, was built in the centre of the battlefield, on the great road leading to the west. Paul would have passed through it when he left Philippi. It was still standing a hundred years ago, but has now fallen.

Antony at once settled some of his disbanded soldiers in the town and twelve years later Augustus sent a number of Italian civilians, of the farmer class, to join them, and organized the place as a *colonia*, giving it all the structure and privileges of a Roman town in Italy, and placing all the adjoining land under its jurisdiction. The settlers set about trying to cultivate the fertile plain, most of which had not been tilled before. But for fifty years the neighbouring Thracian tribes were frequently at war with Rome or with one another, and would hardly have spared the foreigners whose presence they no doubt resented. The crops and farms in the plain must often have been destroyed, but the stout walls and energy of the colonists saved the town from capture. We may well believe however that their chief source of livelihood in this period was the valuable timber on the mountain-sides. After A.D. 26 a better period came, though a last great revolt of the Thracians took place in 44 only six years before Paul's visit in A.D. 50. The citizens must still have been nervous about their safety, but in fact a long period of peace had now begun, and prosperity soon followed. The plain was in time covered with farms and villages and the town spread eastwards in a large suburb. But all this was after St Paul's visit.

On the lower ground, which alone was habitable, the walls enclosed a space of about half a mile square. Near the centre of this was the Forum or central square (wrongly called "market-place" in our translation). It was here that Paul and Silas were flogged, and the prison was probably not far away. The remains of this Forum are known to lie beneath those of a larger and much later Forum whose foundations have been discovered. Most of the buildings whose traces have been uncovered date from after St Paul's time ; the two

great exceptions are the triumphal arch already mentioned, and the theatre, whose remains are substantially those of the theatre of Philip's city, altered, but not rebuilt by the Romans. It is in the usual Greek form, an open-air theatre shaped like a half-saucer. Paul must have seen it and passed near it.

St Paul arrived with three companions, Silas, Timothy and Luke. Timothy was very young and this was his first journey with Paul. Luke may have been a Christian for some time, but Paul seems to have only recently met with him. Luke was the author of *Acts* and in this chapter we must remember that he was himself at Philippi when the events related by him took place. Although Greek was a good deal spoken in the streets of Philippi (as well as the rough Thracian language of which we know little), yet it was a Roman town and Latin, a language of which Paul probably knew little or nothing, was the prevailing tongue, and continued to be so for two hundred years. This is proved by the fact that the majority of *private* inscriptions are in Latin. It is likely that Paul had never been in such a Roman atmosphere before. Among the remains at Philippi from this date, there seems to be nothing relating to Jewish residents or worship. The Greek cities of the empire, up to the Christian era, seem to have been generally tolerant towards the Jews, but Roman sentiment towards them was narrower and much more unfriendly. The whole passage about Philippi gives us the impression that there were very few Jews there, and that the authorities discouraged their coming. The few that were there, or that observed their religious duties, were mainly women, as it seems, who used to meet on the sabbath outside the town gate at some sort of small synagogue near one of the many brooks that had their source at the foot of the hill.¹ Paul, following his usual custom, spoke to those who were present, and did so on more than one occasion. Lydia, the only convert mentioned from among the worshippers, was not a Jewess, but one of that class of pagans who attended Jewish worship without accepting the whole Jewish religion. Her home was in Asia Minor, and she too would be a comparatively unimportant person in that Roman city. Other converts probably followed, for we have clear evidence that immediately after St Paul's departure he left a whole group of devoted Christians.²

After some days or weeks came the incident which brought Paul

¹ St Luke in his narration twice uses the word *proseuche* (translated "prayer" or "place of prayer") to denote this meeting-place. This word is frequently used by Jewish writers (and sometimes by pagan ones) as a mere alternative word for "synagogue" but this is the only passage in the New Testament where it means a place. This may be due to pure accident, and we must not insist that it *cannot* mean a synagogue of any sort, but only an open-air enclosure or garden. It may mean either an ordinary synagogue, or an inferior or minor synagogue perhaps without a recognized rabbi, or just a place of prayer in the open.

² See *Philipp. iv.15*.

and Silas into collision with the town authorities, the cure of the demoniac slave-girl! Her owners were clearly Roman citizens, and full citizens of Philippi. They brought the two apostles before the chief magistrates, the duovirs. The accusation treats the two as ordinary Jews, and breathes the usual Roman hatred of Jews. It assumes that Jewish propaganda was illegal at Philippi—the recent ban even on Jewish worship in Rome was doubtless known at Philippi. The duovirs ordered the two to be flogged. At this point the apostles must have declared that they were Roman citizens and that therefore nobody in Macedonia except the governor could issue such an order. (Unless Paul had made this plea now, his indignant protest next day would have been unjust.) But the duovirs treated this declaration as false and, without examining it further, inflicted the flogging then and there, in the Forum.

Then they gave the keeper of the prison a strict order to keep the two safe, and in their bruised and bleeding state they were placed in the cell or dungeon kept for special criminals. The motive of the duovirs in this is not clear : perhaps they intended to send them to the governor as false claimants to Roman citizenship (a capital crime), or perhaps they already feared they would get into serious trouble for flogging them. The spirit of the apostles rose superior to their acute physical misery, and in the night they sang aloud some of the psalms used in Jewish and Christian worship. Such sounds would at any time have seemed strange to the other prisoners, but doubly so now. "The prisoners", says Luke, "listened to them". Luke must surely have got that fact from one of those very prisoners, and the man would hardly have mentioned it unless he had felt something awe-inspiring about those voices in the night.

Then came the earthquake. Although Philippi is very subject to earthquakes this seems to have been a true miracle, for it apparently struck only the prison, not the town, and it did not cause any great damage to the prison but only flung open the doors, and loosened all the staples by which the fetters were attached to the walls. The apostles and the other prisoners were able to meet together. Yet none of them attempted to escape. Luke leaves us to guess that it was the influence of Paul and Silas's example or command, whom they regarded as the cause of the miracle, that kept them in their places, and even (as it seems) induced them to compose themselves to sleep again. When the keeper, roused by the earthquake, arrived he found the doors open and all silent within. Concluding that the prison was empty and that the event was due to some sort of magic rather than an ordinary and general earthquake (which would have exonerated him from blame), he foresaw disgrace and probably punishment too,

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and was going to stab himself when Paul's voice stopped him : "Do yourself no harm, for we are all here". Having seen for himself that these words were true the man experienced a change of soul, as overwhelming perhaps as Paul's own conversion. He threw himself at the feet of the two bloodstained prisoners, and said : "What must I do to be saved ?"

These words at first sight seem strange and improbable in the mouth of a man who had, as it seems, never heard of Christianity or even Judaism. But the last few minutes had been for him, under God's guidance, a time of intense thinking. He had at once realized that some superhuman power was at work, a malign and cruel power as he at first thought. But Paul's words and the apostle's kindness and anxious care for his welfare showed him that this power was the god, whoever he might be, whom Paul and Silas worshipped, and that this god was not only a god of living power, able to shake the earth for their sake, but was also a god of gentleness, kindness and love, a being infinitely superior to the poor fabled gods of Greece and Rome. A man who had just stood on the brink of death may well have been able to reason thus without the help of learning and intellectual power, and to rise above all those customary ideas and habits which had hitherto dominated his life. He was willing to take the apostles as his guides and instructors, whatever the world might say. Paul and Silas briefly told him what the religion of Christ was, and he accepted it. After washing and dressing their wounds he received baptism there in the prison, together with his household—his family and slaves, who had also listened to the instruction and believed in it. He then took the two into his house, which no doubt adjoined the prison, and the apostles and the converts sat down to a meal over which reigned a spirit of the utmost joy and happiness. Even among Paul's endless adventures, past and to come, there could not have been many stranger or more touching meals than this supper in the small hours in the prison at Philippi. The joy was of the purest kind possible for man, the joy of those who had found the pearl of great price. Dawn was coming and all those who sat there fully expected that it would bring suffering and trouble. The keeper of the prison knew that he was almost certainly sacrificing his worldly position and that of his family by becoming a Christian. The fear of that very sacrifice had an hour or two ago driven him to the thought of suicide but he was now willing to accept the same loss with gladness. As for Paul and Silas, they were still prisoners : the keeper had no power to release them. The danger in which they had already stood when they entered the prison would certainly be made many times greater when the duovirs discovered that they had made converts in the prison itself. But all

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these fears were swallowed up in joy that so many new souls had learnt to know Christ.

Day came, and an order arrived that Paul and Silas were to be released. It was probably not the earthquake which had produced this change of mind in the duovirs. They and the town in general do not seem to have noticed the earthquake, and if they had it was not a rare event, and they would hardly have connected it with the two Jews. It is much more likely that cooler consideration had raised grave fears within them that they had indeed flogged Roman citizens, and they were anxious to get rid of the two prisoners as quietly as possible, without acknowledging their fault. Paul however was not content with this method and demanded that the magistrates themselves should come, and formally and publicly declare them free, thus making it clear to the citizens of Philippi that they were innocent of crime. It was undoubtedly for the sake of his little group of converts in the town, not to gratify his own feelings, that the apostle made this demand. And it was a moderate demand, far less than the prisoners were entitled to in Roman law. They could have taken their case to the governor and have asked for the punishment of the duovirs, but they waived this right. The duovirs came to the prison and "besought them" or "appealed to them"—in other words they admitted that an injustice had been done, and asked them not to carry the matter any further. Then they brought them out of the prison and requested them to leave the town. Paul and Silas were willing to do this, no doubt feeling that it would be better for their converts in the place that bitterness and excitement should die down as soon as possible. First they saw Lydia and the other converts (whom Luke now mentions for the first time) and urged them to be faithful to the gospel they had received, then they left the city, going westwards to the other cities of Macedonia.

Luke and Timothy had not been arrested. No doubt they met Paul and Silas before their departure and Timothy probably travelled with them, but Luke does not seem to have done so. Some years later when Paul revisited Philippi he met Luke there, and some think he had remained there till then, but on the whole this seems unlikely. The little band of Christians at Philippi not only remained faithful, but during the next few months, while Paul was at Thessalonica, twice sent gifts of money to help him in his work,¹ and the church there continued to grow and prosper. In his letter to them, written eight or ten years after this first visit, Paul repeatedly uses words of exceptional gratitude, affection and praise, and there is never any hint of fault or imperfection. He was writing from Rome, and we learn

¹ See Philipp. iv.15.

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that the Philippian Christians had again sent him a gift, carried to Rome by one of themselves named Epaphroditus. Some other names are given, and we hear again special mention of the women there, a fact which makes us think of Lydia. Of her we know nothing more : she is not named in the Epistle.

We cannot read Luke's chapter on Philippi without feeling a strong desire to know the later history of the keeper of the prison. I think we can safely say that he remained a faithful Christian. When Luke wrote the chapter, at least ten years had passed since the keeper's conversion. Luke would certainly have known something about his later life, and I cannot believe he would have told the story at such length if the convert had fallen away from the faith. For he is the central figure among all the converts of Philippi. It was primarily for his conversion that the great miracle of the earthquake was wrought, though the miracle was also no doubt meant to signalize the importance of the whole of Paul's work there and of the first entry of the gospel into the continent on which its influence has been longest and deepest.

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THE DEAD SEA SCROLLS—III. WADI EN-NAR

WADI EN-NAR

The MSS discovered in the Wadi en-Nar in 1952, further details of which are now available,¹ are of a different character altogether from those of Qumran and Wadi Murabba'at, as they date from the Christian and Arabic period in Palestine, a period about which a good deal was already known.

The exact place where the indefatigable Ta'amire Bedouin unearthed the MSS in July 1952 was in the subsoil of the ruins of the ancient Christian monastery, known as the Castellion of Khirbet Mird, some two and a half miles north-west of the present monastery of Mar Saba along the Wadi en-Nar (ancient Kedron). Nothing further is known of the Arabic papyri and Greek documents found there : viz. Arabic papyri, mostly letters, dating from the two or three centuries after the invasion of A.D. 636 ; fragments of Greek uncial codices of the 5th to 8th centuries, in which portions of *Wisdom*, *Mark*, *John* and *Acts* have been identified² ; and fragments of non-canonical writings and documents in cursive script. Some details have been given about the fragments in Christo-Palestinian (Christian Aramaic), and one letter has been published.³ These fragments are the first texts in Christian Aramaic to be found in Palestine itself. Previously known texts came from the Omayyad Mosque in Damascus (probably as a result of pillage of Palestinian monasteries), from St Catherine's monastery on Mount Sinai, and from Egypt, where there were colonies of Palestinian monks. The present MSS include the first papyrus fragments and the first non-literary texts to be discovered in this language. Christian Aramaic—a derivative of Western Aramaic, spoken in Palestine in our Lord's time—seems to have been in use over a good part of Palestine and Transjordan from about the 6th century A.D., and persisted in Palestine itself

¹ See *Scripture*, vi (1953), pp. 19–20.

² With these may be compared the fragments of Greek papyrus codices of the New Testament (actually the first papyri to be discovered in Palestine) excavated in 1935–6 at Auja el-Hafir in the Negeb by the Colt Archaeological Expedition, and published in 1950. They date from the 7th century, and include thirty continuous pages of St John's gospel and fragments of St Paul's epistles. This site was also an ancient monastery (Nessana). A variety of non-literary Greek and Arabic papyri was also found.

³ J. T. Milik : "Une inscription et une lettre en Araméen Christo-Palestinien", in *Revue Biblique*, ix (1953), pp. 526–39. The inscription referred to is of different provenance—it is on stone, and came, apparently, from Transjordan, being purchased in October 1952 by the Palestine Museum.

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down to the 12th century at least. It was the language of many of the Christian monks in the various monastic settlements—"coenobia" and "laurae"—especially those of the desert of Juda.

The fragments found include biblical texts on parchment, some palimpsest, written in a beautiful archaic script. So far, the following texts have been identified : Jos. xxii.9-11 ; Mt. xxi.30-5 ; Lk. iii.1, 3-4 ; Acts x.36-42 and Col. i.16-18 and 20-1. Of these, the first, fourth and fifth were previously unknown in this language.

A letter, written by one of the monks on a strip of papyrus, measuring 9½ in. x 3½ in., and now crumbling with age, has been published,¹ and may be translated as follows :

"From the Blessed of the Lord, and the sinner Gabriel, to the Superior of the Laura of our lords and our fathers.

I beg you to pray for me, because of the tribe, on account of which my heart trembles.

Peace be to you from the Father, the Son, and the Holy Ghost, Amen".

This letter may be dated palaeographically to the 7th century A.D. It is a touching little witness to the communion in faith and prayer of the Palestinian monastic communities, ever menaced by the incursions of marauding Arab Bedouin ("the tribe"). The letter was addressed from the coenobium (monastery strictly so-called) of Castellion, which was founded by St Euthymius the Great (died A.D. 474), and is mentioned by St John Moschus (died A.D. 619) in his "Spiritual Meadow". The "Blessed of the Lord" could be the Bishop of the area, the abbot of the monastery or a priest. The "sinner Gabriel" is the monk who wrote the letter. The "Laura of our lords and fathers" to which the letter is addressed, was probably the famous anchorite settlement of Mar Saba, founded in 493 by St Sabbas, and still existing today, though as a monastery of Greek Orthodox monks. "Our lords and father" suggests that the monastery was refounded wholly or in part on several occasions, due no doubt to the incursions of these same Bedouin and other marauders in those unsettled days. It is known, in fact, that the Laura was pillaged by Arabs in 614, while Chosroas was besieging Jerusalem.

Although this little ms adds little to the history of monasticism in the desert of Juda—already well known from Christian literary sources, as well as from excavated mss and inscriptions—it does show that Christian Aramaic was used for letter-writing, even among educated people, and hence was not so utterly subordinated to Greek as was hitherto believed.

To complete the story of the Wadi en-Nar discoveries, in 1953,

¹ *Revue Biblique*, loc. cit. plate 19 and pp. 533-7.

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a Belgian expedition, organized by the University of Louvain, under the leadership of Canon De Langhe, and including the distinguished orientalist, G. Ryckmanns, and also Captain Lippens, who was responsible for the rediscovery of the first Qumran cave in 1948, set out for Palestine. The expedition was housed at the French Ecole Biblique in Jerusalem, and from there carried out a ten-weeks' search of the Wadi en-Nar area from February to April, concentrating on the Khirbet Mird ruins. It was there that the chief finds were made—Greek MSS dating from about A.D. 600, Arabic material from the 8th century, and some fragments in Christian Aramaic. Biblical fragments are believed to be included among the Greek and Christian Aramaic material.

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BREAKING OF THE CONTRACT OF WORK AS MENTIONED IN THE GOSPELS

A unilateral breaking of the contract of work by a hired worker is mentioned in the parable of the prodigal son. A similar fact concerning a shepherd can be found in the speech in which Our Lord compares Himself to a good shepherd.

The prodigal son, whose occupation was to feed swine, abandoned his work because he was hungry and the farmer did not give him food. The recollection of abundance of bread which hired servants enjoyed in his father's house urged him to give up work to which he had bound himself. (Lk. xv.6-20.)

In a similar way the shepherd, who had a flock of sheep under his care, broke his contract of work. In that case the reason was the danger of an attack of a wolf. Seeing the wolf coming, the shepherd, who cared more for his own safety than for that of the flock, took to flight and thus allowed the wolf to carry away one sheep and to scatter others. (Jn. x.12-13.)

The Gospels do not say whether the workers' action was authorized by local customs. Nothing is also said about the possible consequences of such an action.

Neither of those two cases can be interpreted as a struggle for conditions of work better than those foreseen in the contract. A strike with this aim is known to have taken place in Asia Minor (Dio Chrysostomus xxxiv.21-3).¹ Breaking of the contract of work as a means in the struggle for higher wages was also resorted to, according to the Talmud, by members of those families who prepared shewbread and incense for the temple of Jerusalem, as well as by the singer Hygros (*Joma* III. II [38a]). After the wages had been raised they carried out their work normally.

In the cases mentioned in the Gospels the work was given up completely and the place of work was forsaken. This brings us to the customs which were observed in Egypt.

According to Philo many people in Egypt abandoned their work in order to avoid paying too high taxes, and ran away from their dwelling-places leaving behind their property and families, which resulted in the depopulation of villages and cities (*De spec. leg.* § 30

¹ W. H. Buckler, *Labour Disputes in the Province of Asia Minor*. Anatolian Studies presented to Sir William Ramsay, 1923, pp. 27 ff. (inaccessible). M. Rostovtzeff, *Gesellschaft und Wirtschaft im römischen Kaiserreich*, Leipzig 1929, VOL I, p. 317, note 44. T. R. S. Broughton, *Roman Asia. An Economic Survey of Ancient Rome*, ed. T. Frank, VOL. IV (Baltimore, 1938), p. 810.

[326 M]). The confirmation of these words can be found in numerous papyri.¹

Papyri contain records of certain people giving up their work and taking to flight (*ἀναχώρησις*). Pap. Cair. Zen. 59310 (230 B.C.) records the flight of a man who fed pigs. In the papyrus SB 7984 Pataikion informs Zeno about the flight of goatherds. In the papyrus Lond. Inv. 2095 two other shepherds, Asclepiades and Apollonides, threaten to run away unless they get their wages. Pap. Cair. Zen. 59329 tells us of the flight of Atpheus, who in this way wanted to avoid paying taxes in money and in kind. In the papyrus Pap. Cair. Zen. 59080 Jollas the weaver complains of the behaviour of the slave Bia who maltreats everybody. He also tells Zeno that he would gladly run away from her and come over to him, but Zenodoros does not want to let him go lest the work should be interrupted. According to Pap. Cair. Zen. 59466, Pasis fled for fear of a process which had to take place under circumstances unfavourable to him.² Pap. Oxy. II 252 (A.D. 19–20) contains a report on the flight of a weaver.³

Cases when larger groups of workers broke the contract are also known. According to Pap. Cair. Zen. 59230, Zeno is afraid that workers employed in the brick-kiln will run away. PSI 502 (257 B.C.) reports that peasants did not want to accept excessively hard conditions of lease proposed to them by Panakestor. They fled to the temple and by their perseverance brought Panakestor to accept their conditions (PSI 502).⁴ Pap. Cair. Zen. 59245 says that farmers whose land had been given to soldiers fled to the temple of Isis in Memphis.⁵ BGU I, 159 (A.D. 216) speaks about a great number of people running away from villages because of too hard labour required from them.⁶

It happened that whole villages were deserted. In A.D. 312 the village Teadelphia was completely empty, and it was even feared that officials who had to collect taxes in corn would run away too (Pap. Flor 36).⁷ In A.D. 359 almost all the inhabitants of the village Philadelphia left their homes (BGU 909).⁸ In A.D. 207 peasants from

¹ For strikes in Egypt (*ἀναχώρησις*) see M. Rostowzew, *Studien zur Geschichte des römischen Kolonates*. Leipzig, 1910, pp. 51, 74, 205 ff. M. Rostovtzeff, *Gesellschaft, VOL. II*, p. 301, note 50 and literature quoted there. L. Mitteis—U. Wilcken, *Grundzüge und Chrestomathie der Papyruskunde*. Leipzig, 1912, VOL. I, p. 324 f. A. Swiderek, "La Société indigène en Egypte en IIIe siècle avant notre ère d'après les archives de Zenon", in *The Journal of Juristic Papyrology*, VII–VIII (1953–4), pp. 267 f. and literature quoted there.

² Swiderek, "La Société", pp. 267 f.

³ L. Mitteis—U. Wilcken, *Grundzüge*, VOL. II, p. 250 (No. 215); cf. VOL. I, p. 196.

⁴ See J. Manteuffel, *Ze swiaty papirusow*, Wrocław, 1950, pp. 36 f.

⁵ Swiderek, "La Société", p. 268.

⁶ L. Mitteis—U. Wilcken, *Grundzüge*, VOL. II, p. 485 (No. 408).

⁷ M. Rostowzew, *Kolonat*, p. 206; L. Mitteis—U. Wilcken, *Grundzüge*, VOL. I, p. 325.

⁸ L. Mitteis—U. Wilcken, *Grundzüge*, VOL. I, p. 325; VOL. II, pp. 449 f. (No. 382); M. Rostowzew, *Kolonat*, p. 209.

BREAKING OF THE CONTRACT OF WORK

Soknopaiu Nesos left their village and their work because of a poor harvest, heavy taxes and forced labour imposed on them (Pap. Gen. 16).¹

In a similar way people working in mines and quarries gave up work and ran away. PSI 822 says that workers in an alabaster quarry are on strike.²

The examples given above as well as many others³ show that for many reasons people not only gave up their work, but even abandoned their homes, took refuge in a temple or dispersed in neighbouring villages. These were farmers who wanted to avoid paying heavy taxes or carrying out forced labour, also workers and craftsmen, separate or in groups, whose aim was to force their employers or state officials to pay their wages or to give them food. There were also cases when workers aimed at obtaining better conditions of work.

As far as it is known to the present writer, no papyrus mentions any case of abandoning work by workers whose life was endangered by wild beasts. On the other hand, some papyri mention cases when workers gave up work and ran away because they had not been given food.

In PSI 421 canal keepers threaten flight unless they get wages and corn.⁴ We learn from the papyrus Petrie 42 C 1 = II, 2, 8 that 140 people interrupted work without, however, leaving the mine. They are short of corn. The ration given them at the beginning of their work being exhausted, they are deprived of "what is necessary".⁵

The prodigal son was in want, but "no man gave food unto him". So "rising up he came to his father" abandoning the herd and his dwelling-place. Thus the behaviour of the prodigal son resembles closely that of canal keepers, miners and other hired workers in Egypt in cases when they were refused "what is necessary".

Such a way of acting was not found anywhere outside Egypt,⁶ and it is known that big herds of pigs, kept by special servants, were raised in Egypt.⁷ It seems therefore that the far country into which the prodigal son went, where he fed swine and from where he fled back to his father, was Egypt.

But raising pigs and feeding them in big herds was not a speciality of Egypt only. The Gospel speaks also of a herd of swine on the

¹ L. Mitteis—U. Wilcken, *Grundzüge*, VOL. I, p. 325, VOL. II, pp. 416 f. (No. 354). M. Rostowzew, *Kolonat*, pp. 168 f.

² M. Rostovtzeff, *Gesellschaft*, VOL. I, p. 301, note 50.

³ Among other papyri speaking of abandoning work (*ἀναχώρησεν*) see, for instance, P. Petrie, III, 43, 3=II 9, 2, 3 (K. Fitzler, *Steinbrüche und Bergwerke im ptolemäischen und römischen Aegypten*, Leipzig, 1910, pp. 41 ff.); P. Teut I, 26; I, 41; I, 48, 24 ff.; I, 61 b, 35 ff.—72, 352 f. (119 and 114 B.C.). P. Hibeh 7 (245 B.C.). BGU 475. BGU 902. P. Flor. 19. P. Oxy. 705 III, 69 ff. cf. Rostowzew, *Kolonat*, pp. 74, 206.

⁴ See Swiderek, "La Société", p. 268 and literature quoted there.

⁵ Fitzler, *Steinbrüche*, p. 47. * Rostowzew, *Kolonat*, p. 74.

⁷ Swiderek, "La Société", p. 238 f.

BREAKING OF THE CONTRACT OF WORK

eastern side of the Lake of Gennesaret.¹ It is therefore possible that the prodigal son went into those parts of the country. In such a case our Lord's parable might serve as a proof that the Egyptian ἀναχώρησις was known and occasionally practised in Palestine, or at least on the eastern side of the Lake of Gennesaret.

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¹ M. J. Lagrange, *Evangile selon saint Marc*, 5th edn., Paris, 1929, p. 135 f. cf. *Revue Biblique* (1908), p. 549, note I. S. Krauss, *Talmudische Archäologie*, Leipzig, 1911, VOL. II, p. 112.

BOOK REVIEWS

L. Pirot-A. Robert, *Dictionnaire de la Bible, Supplément*. Fascicule XXVII, Mandéisme-Médiation. Paris (Letouzey et Ané) 1954, cols. 769-1024. Price not stated.

Again we have the pleasure of reporting a fresh addition to this important work and of congratulating the editor on the rapid progress achieved. The present fascicule presents useful notices of several well-known scholars: Mandelkern, Mangenot, Margoliouth, Margolis, Marti, Martin (François), Martin (Jean-Pierre-Paulin), Maspero, Méchineau, Médébielle. That on Mandelkern might well have mentioned the second edition of his Hebrew concordance in which were put right the various errors and omissions pointed out in the pages of the *Zeitschrift für alttestamentliche Wissenschaft*. The opening columns give the conclusion of J. Schmitt's article on the Mandaean and at the end, begins that on *Médiation* in the New Testament, after a treatment of the same subject among the Assyrians and Babylonians, in Egypt and in the Old Testament, this last section being by A. Robert, the editor of the Supplement. The other articles treat of Hebrew and Greek biblical manuscripts; the first and second Gospels; Marcion and the Marcionite prologues, of the Marcionite origin of which G. Bardy remains unconvinced; the discoveries at Mari (Ch.-F. Jean); marriage in the Old and New Testaments; medicine in the Bible (A. Gelin); and lastly the Medes and Persians (E. Cavaignac).

A few comments may be permitted. It is said (872) that the Church received the idea of a list or canon of divinely inspired books from the Synagogue. But the Church did not receive its faith from the Synagogue but from the divinely given revelation of the New Testament. Of the sacrifice commonly called the trespass-offering it is said (1014) that no doubt strictly speaking it supposes involuntary faults. This is very difficult, if not impossible, to reconcile with Lev. vi.1-7 which speaks of atonement for robbery and property obtained by oppression. J.-B. Colon in his posthumous article on St Mark's Gospel states definitely that the expression "the dominical logia" used by Papias does not refer only to sayings and discourses of our Lord but is equivalent to the other phrase "what was said or done" used by the Elder whom Papias quotes. Colon's statement will make the reader examine closely the opposite view held by L. Vaganay, who understands by logia only the sayings of Christ. This does not mean, however, that in his opinion the original Aramaic of Matthew was

only a collection of these sayings. He is explicit in stating that it contained narratives also (941-3). A reference might well have been given to the valuable collection of texts, in which the early Christian writers use the word *logia*, with discussion of their meaning published by the late John Donovan, S.J., *The Logia in ancient and recent Literature* (Cambridge 1924). He shows that the word had the meaning of Divine Word, Scripture pertaining to the Lord, Christian Revelation as couched in the Gospel. The meaning of "Sacred Scripture" is that found in Rom. iii.2 and Heb. v.12.

Mention may also be made of A. Robert's opinion that the theocratic kings had the function of offering sacrifice (1004). The texts about Solomon quoted in support, I(III) Kings viii.5, 62-3, attribute the sacrifices not only to the king but to all the congregation of Israel, a fact which surely shows that no personal participation in the actual offering is intended. And these texts show that those referring to David's sacrifices should similarly be understood of sacrifices he caused to be offered by the priests who alone were deputed by the Law for this office. The statement that in the Maccabean age the dignity of high-priest was transferred to the civil prince (1004) is misleading, in that it omits to mention that the new holders of the honour were themselves priests as the sons of a priestly family (I Macc. ii.1).

The number of misprints is regrettably large, mostly in foreign names and book-titles. The reference (880) to the lost "Marcionite" prologue to John is shown by the context to be a slip for that to Matthew. Similarly (794) in the mention of the contemporaneous introduction of parchment and the roll form of books the latter is a slip for the codex form. So too the context makes plain that 1240 or 2240, column 795, should be 1240 or 240. In 1020 read H. H. Rowley for M. M. Rowley and in 1012 for xlvi.11 read liii.11. Room must be spared for one more, in which it is amusing, though not helpful, to read that M. B. D. Litt is the author of *An Aramaic Approach to the Gospels*—actually by M. Black.

EDMUND F. SUTCLIFFE, S.J.

Jakob Haas, *Die Stellung Jesu zu Sünde und Sünder nach den vier Evangelien* (Studia Friburgensia, new series, VOL.VII). University Press, Fribourg 1953. Frs. 15.60; 15 DM.

In this doctorate thesis the author has kept faithfully to the programme indicated in his title. He presents his readers with a careful account of our Lord's attitude to sin and to sinners in so far as

this can be gleaned from the Gospels and the Gospels alone. And he never loses sight of the fact that the Evangelists do not attempt a systematic treatment of the subject and that our Lord's utterances were not couched and were not meant to be couched in strict theological language. His own treatment, however, is systematic though by no means written in that dry, technical language that would fit it only for the use of professional students of divinity. The work falls into three main divisions, treating first of sin as such, its nature, kinds and origin ; secondly of the consequences of sin, the stain on the soul, guilt, the temporal and eternal punishments it merits ; and thirdly of the forgiveness and overcoming of sin, of Jesus's love of sinners and of the power to remit sin granted to the Apostles. The book will be found useful by those who have to lecture or preach on any of the aspects of sin of which it treats. It is also, with the exception of the section on the vocabulary of sin, one that can be recommended for spiritual reading.

There are, as is to be expected, passages where the reader will not find himself in agreement with the author's views and others which suggest certain criticisms. Thus the passage on collective guilt and collective responsibility (pp. 89-91) does not touch the heart of the matter and makes no reference to the crucial words of our Lord in Mt. xxiii.35 f. "that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias the son of Barachias. . . . All these things shall come upon this generation". And this passage is nowhere dealt with in the book. Similarly the reader who looks for guidance in the understanding of the difficult sayings in Mt. v.21 f. ending "Whosoever shall say, Thou fool, shall be in danger of hell fire", will be disappointed to find only a reference to a commentary (p. 58). And can it be said that the commission of venial sin renders the sinner worthy of God's hatred (*hassenswürdig*), p. 106 ? He retains the gift of sanctifying grace and the supernatural virtue of charity or love of God ; and it is admitted in the text that he cannot be called an enemy of God. Qualification seems to be needed too by the statement that, though Jesus was poor himself and required poverty in his disciples, nonetheless he did not see the ideal in poverty as such ; and the reason given is not convincing, namely that " 'to be poor' in some way denotes an evil like 'to be blind, lame, leprous, deaf' ". Our Lord's attitude to these afflictions was totally different from his attitude to poverty. And the first of the Evangelical Counsels cannot be reduced to "inner freedom from excessive dependence on earthly possessions" (p. 72). Our Lord healed those physically afflicted and he relieved but never enriched the poor. He did say "Blessed are the

poor" (Lk. vi.20) and invite the rich young man to follow him after first distributing his wealth to the poor (Lk. xviii.22).

Some other points may be mentioned. It is said that the sinful woman who kissed Christ's feet during the meal in the house of a Pharisee cannot have been an adulteress for the reason that the Pharisees would have stoned her (p. 30, n. 1), with a reference to the woman taken in adultery (Jn. viii.7). But that woman was not stoned and there is no evidence that she would have been except for Christ's rebuke. Under the Romans the Jews had no authority to inflict capital punishment (Jn. xviii.31), and the stoning of St Stephen was not legal but an act of lynch law. It comes as a surprise to find in the treatment of venial sin a reference to our Lord's gentle rebuke to Martha. The sternest moralist would not detect anything sinful in her loving care to provide a suitable meal even though it was more elaborate than her guest required. A reference to venial sin is also found in our Lord's words "Let your speech be : Yea, yea ; No, no. And that which is over and above these is of evil" (Mt. v.37). The more natural and obvious meaning seems to be that we should normally be contented with a simple affirmation or denial. We should be slow to add the testimony of an oath and should not do so unless the importance of the occasion requires it. If there were no wickedness in the world, there would never be need of an oath ; all men would tell the truth. And the need on occasion for the addition of an oath, therefore, springs solely from the existence of evil among men.

The reviewer is bound to add that real weakness manifests itself in the author's references to the Old Testament. He reads Christian ideas or at least ideas developed only in the last centuries before the Christian era into the whole of the Old Testament. He is unaware that for many centuries the Hebrews had no conception of rewards and punishments after death. This leads to mistaken interpretations. Thus Jacob speaks of his life on earth as the days of his pilgrimage or sojourning (Gen. xlvi.9), and our author gives as the reason "clearly because Heaven was reckoned as the true home" (p. 141, n. 4). In fact, the point of the expression is not absence from home. For the ancient Israelites this earth is man's proper abode where he can serve God, sing his praises and be happy. The underlying thought of Jacob's words is the brevity of man's life, which is brief like the days a man spends away from home. This is a good example illustrating the necessity of considering not only the immediate but also the wider context in order to arrive at the true meaning of a phrase or saying. Owing to the same misapprehension our author says that belief in Hell as a place of punishment was the common possession of the Israelites (p. 152). Had this been so, the prosperity of the wicked and

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the sufferings of the just in this life would not have been the distressing problem for the Hebrews that it actually was, and the Psalter would not contain Pss. XLVIII and LXXII in which this trial of faith is manifest. In general it must be said that all passages dealing with the Old Testament, which from the nature of the book are incidental, should be read with caution.

EDMUND F. SUTCLIFFE, S.J.

Heinrich Schneider, *Der Text der Gutenbergbibel zu ihrem 500-jährigen Jubiläum untersucht* (Bonner biblische Beiträge, No. 7). Peter Hanstein Verlag, Bonn 1954. Pp. 120. Price not stated.

It was a happy idea of Dr Schneider's to celebrate the five hundredth anniversary of the famous Gutenberg Bible by publishing the results of his painstaking research on its text. The Vulgate manuscript which it reproduces has not yet been found. It may still be somewhere among the two to three thousand manuscripts extant, possibly in some foreign and perhaps small library. The labours of the Mainz professor, however, though not rewarded by the discovery of the parent manuscript, bring clearly to light both the nature of Gutenberg's text and the extent of its influence.

In general character it belongs definitely to the recension introduced by the Sorbonne professors of the thirteenth century in their endeavour to establish a uniform text. Of the three main representatives of this *exemplar Parisiense* produced in that century, the Mazarine Bible, the Correctorium Sancti Jacobi and the Sorbonne manuscript, the Gutenberg Bible agrees most closely with the last mentioned. In 78 cases it finds agreement only in the Sorbonne text against 20 readings found besides only in the Mazarine Bible and 5 shared only with the Correctorium Sancti Jacobi. But the manuscript closest to Gutenberg's text, at least up to II(rv) *Kings*, is that known as the Bible of Georgius Olandus of the early fourteenth century. This is now in the Mainz public library (Hs. II, 67), and according to a note inserted in 1623 it was then the property of the Jesuit College at Heiligenstadt. And it is noteworthy that Gutenberg's agreement with this Bible is wider than the elements of the Paris recension, as in 69 sample chapters the two agree in 33 instances with no support from the three chief Paris texts and very scanty support elsewhere.

Here may be noticed a possible source of misunderstanding in the critical apparatus of the great Benedictine revision now in progress. This quotes no manuscript later than the thirteenth century but gives in full the readings of the Gutenberg Bible. Consequently readings

for which this first-printed Bible alone are quoted might be thought to be original to it, whereas, as Schneider shows, many are to be found in manuscripts not quoted in the Benedictine edition. In 81 sample chapters he discovered 228 of these special Gutenberg readings. None of these, it should be remarked, alters the sense of the Vulgate. The same is true in general of the readings Gutenberg has with the support only of the Paris text.

Gutenberg printed only 185 copies of his splendidly produced Bible. But the new art of printing rendered possible an identity of text that was humanly impossible in hand-written copies. No two manuscript Vulgates had preserved exactly the same text. And this new textual identity in the Mainz edition gave it a preponderating influence over other forms of text. The 22 later editions, printed from 1458 to 1506, all, with one exception, reproduced the Gutenberg text with only insignificant variations. The one exception is the Vicenza Bible of 1476. Robert Estienne (Stephanus) in his fourth edition (Paris 1540) returned to the Mainz edition of 1452 in response to the criticisms aroused by the changes introduced into his earlier Bibles. The official Clementine edition of 1592 has nothing of the late Paris wording but has distinct traces of the Gutenberg text. These may be noted in the Benedictine variants when the first authority quoted for a reading is the 1452 Bible and the last that of 1592. These remains are in themselves of small consequence but illustrate the enduring influence of the Gutenberg Bible.

These remarks will, it is hoped, enable the reader to appreciate the interest and value of Professor Schneider's investigations. His results are presented in a literary form worthy of the subject-matter. The print and technical book-production are excellent. Misprints are very rare. P. 85 note 4 read "Esd." for "Edr.", and p. 105 line 3 from the foot read "zog" for "sog".

EDMUND F. SUTCLIFFE, S.J.

DAILY BIBLE READING WITH THE CHURCH¹

II

II. A DAILY SCHEDULE OF READINGS

First Year

Dec.	1—Isaias I	3—Is. XLVIII	4—Gen. xxix
	2—Is. II-IV	4—Is. XLIX	5—Gen. xxx
	3—Is. V	5—Is. L-LI	6—Gen. xxxi.1-32
	4—Is. VI-VII	6—Is. LII-LIII	7—Gen. xxxi.33- 55
	5—Is. VIII-IX	7—Is. LIV-LV	8—Gen. xxxii
	6—Is. X	8—Is. LXI-LVII	9—Gen. xxxiii-
	7—Is. XI-XII	9—Is. LVIII-LIX	xxxiv
	8—Is. XIII.1—XIV.1	10—Is. LX	10—Gen. xxxv
	9—Is. XIV.2-32	11—Is. LXI-LXII	11—Gen. xxxvii
	10—Is. XV-XVI	12—Is. LXIII-LXIV	12—Gen. xxxviii
	11—Is. XVII-XVIII	13—Is. LXV	13—Gen. xxxix-XL
	12—Is. XIX-XX	14—Is. LXVI	14—Gen. xli
	13—Is. XXI-XXII	15—Genesis I.I-II.3	15—Gen. xlii
	14—Is. XXIII	16—Gen. II.4-25	16—Gen. xliii
	15—Is. XXIV	17—Gen. III	17—Gen. xliv
	16—Is. XXV-XXVI	18—Gen. IV	18—Gen. xlv ;
	17—Is. XXVII	19—Gen. VI-VII	XLVI.I-7, 28-34
	18—Is. XXVIII	20—Gen. VIII	19—Gen. xlvi
	19—Is. XXIX	21—Gen. IX ; XI.1-9	20—Gen. xlvi
	20—Is. XXX	22—Gen. XII-XIII	21—Gen. xlvi
	21—Is. XXXI-XXXII	23—Gen. XIV-XV	22—Gen. I
	22—Is. XXXIII	24—Gen. XVI-XVII	23—Job I
	23—Is. XXXIV-XXXV	25—Gen. XVIII	24—Job II-III
	24—Is. XXXVI	26—Gen. XIX	25—Job IV-V
	25—Is. XXXVII	27—Gen. XX-XXI	26—Job VI-VII
	26—Is. XXXVIII- XXXIX	28—Gen. XXII-XXIII	27—Job VIII-IX
	27—Is. XI	29—Gen. XXIV.1-32	IN LEAP YEARS
	28—Is. XII	30—Gen. XXIV.33- 67	28—Job X
		31—Gen. XXV	29—Job XI
	29—Is. XIII	Feb. 1—Gen. XXVI	OTHER YEARS
	30—Is. XIII		28—Job X-XI
	31—Is. XLIV		
Jan.	1—Is. XLV	2—Gen. XXVII	Mar. 1—Job XII-XIII
	2—Is. XLVI-XLVII	3—Gen. XXVIII	2—Job XIV-XV

¹ Reprinted from *Sponsa Regis*, xxiii (1952), No. 6. The first part appeared in *Scripture* for July 1955. With only one or two exceptions (in the New Testament) the necessary chapter divisions adhere to the paragraphing of Mgr R. Knox's version.

DAILY BIBLE READING WITH THE CHURCH

Mar.	3—Job XVI-XVII	15—Ex. XXXIV	24—Num. XXXV-
	4—Job XVIII-XIX	16—Ex. XXXV.I-	XXXVI
	5—Job XX-XXI	XXXVI.7	25—Josue I-II
	6—Job XXII-XXIII	17—Ex. XXXIX.3I-	26—Jos. III-IV
	7—Job XXIV-XXVI	XL.36	27—Jos. V
	8—Job XXVII-	18—Leviticus I-III	28—Jos. VI
	XXVIII		29—Jos. VII
	9—Job XXIX-XXX	19—Lev. IV	30—Jos. VIII
	10—Job XXXI	20—Lev. V	
	11—Job XXXII-	21—Lev. VI	June 3I—Jos. IX
	XXXIII	22—Lev. VII	I—Jos. X
	12—Job XXXIV-	23—Lev. VIII	2—Jos. XI; XVIII.
	XXXV	24—Lev. IX	I-IO
Apr.	13—Job XXXVI-	25—Lev. X; XII	3—Jos. XXII
	XXXVII		4—Jos. XXIII
	14—Job XXXVIII-	26—Lev. XVI	5—Jos. XXIV
	XXXIX	27—Lev. XIX	6—Judges I
	22—Ex. X-XI	28—Lev. XXI	7—Jg. II.1-III.4
	23—Ex. XI.I-28	29—Lev. XXII	8—Jg. III.5-3I
	24—Ex. XI.29-5I	30—Lev. XXIII	9—Jg. IV
	25—Ex. XII	1—Lev. XXIV	10—Jg. V
	26—Ex. XIV	2—Lev. XXV	11—Jg. VI
	27—Ex. XV	3—Lev. XXVI	12—Jg. VII.1-
	28—Ex. XVI	4—Lev. XXVII	VIII.3
	29—Ex. XVII	5—Numbers V.II-	13—Jg. VIII.4-35
	30—Ex. XVIII	VI.27	
May	3I—Ex. XX	6—Num. VIII	14—Jg. IX.1-4I
	1—Ex. XX	7—Num. IX.15-	15—Jg. IX.42-X.18
	2—Ex. XXI	X.36	16—Jg. XI
	3—Ex. XXII	8—Num. XI	17—Jg. XII-XIII
	4—Ex. XXIII	9—Num. XII-	18—Jg. XIV
	5—Ex. XXIV	XIII	19—Jg. XV
	6—Ex. XXV		20—Jg. XVI
	7—Ex. XXVI	10—Num. XIV	
	8—Ex. XXVII	11—Num. XVI.I-40	21—Jg. XVII
	9—Ex. XXVIII	12—Num. XVI.4I-	22—Jg. XVIII
	10—Ex. XXIX	XVII.13	23—Jg. XIX
	11—Ex. XXX	13—Num. XVIII	24—Jg. XX.I-35
	12—Ex. XXXI	14—Num. XIX	25—Jg. XX.36-
July	13—Ex. XXXII	15—Num. XX	XI.24
	14—Ex. XXXIII	16—Num. XXI	26—I Kings (1 Samuel) I.I-
			II.11
		17—Num. XXII	27—I Kings II.12-36
		18—Num. XXIII	
		19—Num. XXXIV-	28—I Kings III
		XXV	29—I Kings IV
		20—Num. XXVII-	30—I Kings V-VI
		XXVIII	1—I Kings VII-
		21—Num. XXXIX-	VIII
		XXX	2—I Kings IX
		22—Num. XXXI	3—I Kings X
		23—Num. XXXII	4—I Kings XI-XII

DAILY BIBLE READING WITH THE CHURCH

July	5—i Kings xiii 6—i Kings xiv.i 23 7—i Kings xiv.24- 52 8—i Kings xv 9—i Kings xvi 10—i Kings xvii.1- 40 11—i Kings xvii.41- xviii.30	9—Prov. xv-xvi 10—Prov. xvii- xviii 11—Prov. xix-xx 12—Prov. xxi.1- xxii.16 13—Prov. xxii.17- xxiii.35 14—Prov. xxiv 15—Prov. xxv 16—Prov. xxvi- xxvii 17—Prov. xxviii- xxix 18—Prov. xxx.1- xxxi.9 19—Prov. xxxi.10- 31 20—Canticle of Canticles i-iii 21—Cant. iv-v 22—Cant. vi-viii	11—ii Paralip. xxi.1-xxii.9a 12—ii Paralip. xxii.9b xxxiii. 21 13—ii Paralip. xxiv 14—ii Paralip. xxv 15—ii Paralip. xxvi-xxvii 16—ii Paralip. xxviii 17—ii Paralip. xxix 18—ii Paralip. xxx.1- xxxi.1 19—ii Paralip. xxxii.2-21
	20—i Kings xxx- xxxii 21—i Paralipo- menon x.1- xi-25 22—i Paralip. xii 23—i Paralip. xiii- xiv 24—i Paralip. xv 25—i Paralip. xvi	23—Ecclesiastes i-ii 24—Eccles. iii-iv 25—Eccles. v 26—Eccles. vi-vii 27—Eccles. viii-ix 28—Eccles. x-xii 29—ii Paralipo- menon i-ii	20—ii Paralip. xxxii 21—ii Paralip. xxxiii 22—ii Paralip. xxxiv 23—ii Peralip. xxxv 24—ii Paralip. xxxvi 25—i Esdras i ; ii.64-iii.13 26—i Esdr. iv
	26—i Paralip. xvii- xviii 27—i Paralip. xix- xx 28—i Paralip. xxi 29—i Paralip. xxii 30—i Paralip. xxviii 31—i Paralip. xxix	30—ii Paralip. iii-iv 31—ii Paralip. v.1-vi.11	27—i Esdr. v 28—i Esdr. vi 29—i Esdr. vii 30—i Esdr. viii.21-36
Sep.	1—Proverbs i	1—ii Paralip. vi.12-42	Oct. 1—i Esdr. ix-x.17
	2—Prov. ii-iii. 3—Prov. iv-v 4—Prov. vi-vii 5—Prov. viii-ix 6—Prov. x-xi 7—Prov. xii-xiii 8—Prov. xiv	2—ii Paralip. vii-viii 3—ii Paralip. ix 4—ii Paralip. x-xi 5—ii Paralip. xii-xiii	2—Nehemias (n Esdras) i 3—Neh. ii 4—Neh. iv 5—Neh. v 6—Neh. vi.1-vii.3 7—Neh. viii 8—Neh. ix.1-21 9—Neh. ix.22-38; x.26-39 10—Neh. xii.27-46
Aug.		6—ii Paralip. xiv- xv 7—ii Paralip. xvi- xvii 8—ii Paralip. xviii 9—ii Paralip. xix 10—ii Paralip. xx	11—Neh. xiii 12—ii Maccabees i

DAILY BIBLE READING WITH THE CHURCH

Oct.	13—II Macc. II	28—II Macc.	15—Dan. VIII
	14—II Macc. III	xiv. 18-46	16—Dan. IX
	15—II Macc.	29—II Macc. XV	17—Dan. X. I-XI. 9
	IV. I-22	30—Michæas I	18—Dan. XI. 10-39
	16—II Macc.	31—Mich. II-III	19—Dan. XI. 40-
	IV. 23-50		xII. 13
	17—II Macc. V		20—Dan. XIII. I-64
	18—II Macc. VI	1—Mich. IV-V	21—Dan. XIII. 65-
	19—II Macc. VII	2—Mich. VI-VII	xIV. 42
	20—II Macc. VIII	3—Sophonias I-II	
	21—II Macc. IX	4—Sopha. III	22—Abdias
	22—II Macc. X	5—Habacuc I-II	23—Aggaeus
	23—II Macc. XI	6—Hab. III	24—Zacharias I-II
	24—II Macc.	7—Daniel I	25—Zach. III-IV
	xII. I-25	8—Dan. II	26—Zach. V-VI
	25—II Macc.	9—Dan. III. I-45	27—Zach. VII-VIII
	xII. 26-46	10—Dan. III. 46-97	28—Zach. IX-X
	26—II Macc. XIII	11—Dan. III. 98-	
	27—II Macc.	IV. 34	29—Zach. XI-XII
	xIV. I-17	12—Dan. V	30—Zach. XIII-XIV
		13—Dan. VI	
		14—Dan. VII	

Second Year

Dec.	1—Psalms I-V	23—Pss. LXXXIII-	9—Pss. CXIX-
	2—Pss. VI-VIII	LXXXVI	CXXVII
	3—Pss. IX-XI	24—Ps. LXXXVII	10—Pss. CXXXVIII-
	4—Pss. XII-XVI	25—Pss. LXXXVIII-	CXXXIV
	5—Pss. XVII-XVIII	LXXXIX	11—Pss. CXXXV-
	6—Pss. XIX-XXII	26—Pss. LXXXI-	CXXXVII
	7—Pss. XXIII-XXV	LXXXIV	
	8—Pss. XXVI-XXIX	27—Pss. LXXXV-	12—Pss. CXXXVIII-
	9—Pss. XXX-XXXII	LXXXVII	CXLI
	10—Pss. XXXIII-	28—Ps. LXXXVIII	13—Pss. CXLII-
	XXXIV		CXLIV
	11—Pss. XXXV-	29—Pss. LXXXIX-	14—Pss. CXLV-CL
	XXXVI	XCI	15—Deuteronomy I
	12—Pss. XXXVII-	30—Pss. XCIII-	16—Deut. II
	XXXIX	XCVII	17—Deut. III
	13—Pss. XL-XLI	31—Pss. XCIV-CI	18—Deut. IV. I-31
	14—Pss. XLIII-XLV		
	15—Pss. XLVI-XLIX	Jan.	19—Deut. IV. 32-49
	16—Pss. L-LIII	1—Pss. CI-CII	20—Deut. V
	17—Pss. LIV-LVII	2—Pss. CIV-CV	21—Deut. VI
	18—Pss. LVIII-LXI	3—Pss. CVI-CVII	22—Deut. VII
	19—Pss. LXII-LXV	4—Pss. CVIII-CX	23—Deut. VIII
	20—Pss. LXVI-LXVII	5—Pss. CXI-CXIII	24—Deut. IX
	21—Pss. LXVIII-LXX	6—Pss. CXIV-	25—Deut. X
	22—Pss. LXVI-LXXII	CXVII	
		7—Ps. CXVIII. I-	
		88	
		8—Ps. CXVIII. 89-	
		176	
		I22	

DAILY BIBLE READING WITH THE CHURCH

Jan.	29—Deut. xv 30—Deut. xvi 31—Deut. xvii— xviii	8—Jer. xxvii— xxviii 9—Jer. xxix 10—Jer. xxx 11—Jer. xxxi 12—Jer. xxxii 13—Jer. xxxiii 14—Jer. xxxiv	23—II Kings xiv 24—II Kings xv.1—29 25—II Kings xv.30— xvi.23
Feb.	1—Deut. xix 2—Deut. xx 3—Deut. xxi 4—Deut. xxvi— xxvii 5—Deut. xxviii.1— 44 6—Deut. xxviii. 45—68 7—Deut. xxix 8—Deut. xxx	15—Jer. xxxv 16—Jer. xxxvi 17—Jer. xxxvii 18—Jer. xxxviii 19—Jer. xxxix 20—Jer. xl—xli 21—Jer. xlii—xliii	26—II Kings xvii 27—II Kings xviii 28—II Kings xix.1— 40a 29—II Kings xix.40b—xx.26 30—II Kings xxi May 1—II Kings xxii 2—II Kings xxiii
	9—Deut. xxxi 10—Deut. xxxii 11—Deut. xxxiii— xxxiv 12—Jeremias i 13—Jer. ii 14—Jer. iii 15—Jer. iv	22—Jer. xliv—xlv 23—Jer. xlvi—xlvii 24—Jer. xlviii 25—Jer. xlix 26—Jer. li.1—32 27—Jer. li.33—li.19 28—Jer. li.20—64	3—II Kings xxiv 4—III Kings i 5—III Kings ii 6—III Kings iii 7—III Kings iv 8—III Kings v 9—III Kings vi
	16—Jer. v 17—Jer. vi 18—Jer. vii.1—20 19—Jer. vii.21— viii.17 20—Jer. viii.18— ix.26 21—Jer. x 22—Jer. xi	29—Jer. li 30—Lamentations i 31—Lam. ii Apt. 1—Lam. iii 2—Lam. iv—v 3—Baruch i.1— ii.10 4—Bar. ii.11—iii.8	10—III Kings vii 11—III Kings viii.1—21 12—III Kings viii.22—61 13—III Kings viii.62—ix.28 14—III Kings x 15—III Kings xi 16—III Kings xii
	23—Jer. xii 24—Jer. xiii 25—Jer. XIV.1—XV.9 26—Jer. XIV.10— xvi.21 27—Jer. XVI IN LEAP YEARS 28—Jer. XVII 29—Jer. XIX OTHER YEARS 28—Jer. XVIII—XIX	5—Bar. iii.9—38 6—Bar. iv—v 7—Bar. vi.1—39 8—Bar. vi.40—72 9—Ruth i 10—Ruth ii—iii 11—Ruth iv	17 III Kings xiii 18—III Kings xiv 19—III Kings xv 20—III Kings xvi 21—III Kings xvii 22—III Kings xviii 23—III Kings xix
Mar.	1—Jer. XX 2—Jer. XXI 3—Jer. XXII 4—Jer. XXIII 5—Jer. XXIV 6—Jer. XXV 7—Jer. XXVI	12—II Kings (ii Samuel) i 13—II Kings ii 14—II Kings iii 15—II Kings iv—v 16—II Kings vi 17—II Kings vii 18—II Kings viii—ix 19—II Kings x 20—II Kings xi 21—II Kings xii 22—II Kings xiii	24—III Kings xx 25—III Kings xxi 26—III Kings xxii.1—38 27—III Kings xxii.39—54 28—IV Kings i 29—IV Kings ii 30—IV Kings iii

DAILY BIBLE READING WITH THE CHURCH

Jun.	1—IV Kings v	14—Ecclus. ix-x	19—Wisd. iv-v
	2—IV Kings vi.1-23	15—Ecclus. xi	20—Wisd. vi.i-23
	3—IV Kings vi.24- vii.20	16—Ecclus. xii-xiii	21—Wisd. vi.24- viii.16
	4—IV Kings viii	17—Ecclus. xiv	22—Wisd. viii.17- x.8
	5—IV Kings ix	18—Ecclus. xv.i-	
	6—IV Kings x	xvi.15	
		19—Ecclus. xvi.16- xvii.31	23—Wisd. x.9- xi.27
	7—IV Kings xi	20—Ecclus. xviii	24—Wisd. xii
	8—IV Kings xii	21—Ecclus. xix	25—Wisd. xiii.1- xiv.11
	9—IV Kings xiii	22—Ecclus. xx	26—Wisd. xiv.12- xv.13
	10—IV Kings xv	23—Ecclus. xxi	27—Wisd. xv.14- xvi.29
	11—IV Kings xv	24—Ecclus. xxii	28—Wisd. xvii.1- xviii.19
	12—IV Kings xvi	25—Ecclus. xxiii	29—Wisd. xviii.20- xix.20
	13—IV Kings xvii	26—Ecclus. xxiv	
Jul.	14—IV Kings xviii	27—Ecclus. xxv- xxvi	
	15—IV Kings xix	28—Ecclus. xxvii	
	16—IV Kings xx	29—Ecclus. xxviii- xxix	
	17—IV Kings xxi	30—Ecclus. xxx	30—Judith i-ii
	18—IV Kings xxii.1-xxiii.3	31—Ecclus. xxxi- xxxiii	31—Judith iii-v
	19—IV Kings xxiii.4-37		Sept. 1—Judith v
	20—IV Kings xxiv	Aug. 1—Ecclus. xxxiii	2—Judith vi
	21—IV Kings xxv	2—Ecclus. xxxiv- xxxv	3—Judith vii
	22—Tobias i-ii	3—Ecclus. xxxvi. i-19	4—Judith viii
	23—Tob. iii-iv	4—Ecclus. xxxvi. 20-XXXVII.34	5—Judith ix
Jul.	24—Tob. v-vi	5—Ecclus. XXXVIII.1-24	6—Judith x-xi
	25—Tob. viii-viii	6—Ecclus. XXXVIII. 25-XXXIX.4I	7—Judith xi.1- xiii.26
	26—Tob. ix-x	7—Ecclus. xl	8—Judith xii.27- xiv.18
	27—Tob. xi-xii	8—Ecclus. xli.i- xlii.14	9—Judith xv-xvi
	28—Tob. xiii-xiv	9—Ecclus. xlii.15- xliii.37	10—I Maccabees i
	29—Esther i	10—Ecclus. xliv	11—I Macc. ii.1-48
	30—Esth. ii-iii	11—Ecclus. xlvi	12—I Macc. ii.49- 70
	1—Esth. iv-v	12—Ecclus. xlvi	
	2—Esth. vi-vii	13—Ecclus. xlvi	13—I Macc. iii.1-41
	3—Esth. viii	14—Ecclus. xlviii- xlii	14—I Macc. iii.42- iv.25
	4—Esth. ix	15—Ecclus. l	15—I Macc. iv.26- 61
	5—Esth. x-xii	16—Ecclus. li	16—I Macc. v.1-44
	6—Esth. xiii-xiv	17—Wisdom i-ii	17—I Macc. v.45- 68
	7—Esth. xv-xvi	18—Wisd. iii	18—I Macc. vi.1-17
Jul.	8—Ecclesiasticus. Preface		19—I Macc. vi.18- 63
	9—Ecclus. i		
	10—Ecclus. ii-iii		
	11—Ecclus. iv		
	12—Ecclus. v-vi		20—I Macc. viii.7
	13—Ecclus. vii-viii		21—I Macc. viii.viii

DAILY BIBLE READING WITH THE CHURCH

Sept.	22—I Macc. ix.1-22 23—I Macc. ix. 23- 73 24—I Macc. x.1-50 25—I Macc. x.51- 89 26—I Macc. xi.1-37 27—I Macc. xi.38- 74 28—I Macc. xii 29—I Macc. xiii 30—I Macc. xiv	17—Nahum iii-iv 18—Ezechiel i 19—Ezech. ii-iii 20—Ezech. iv-v 21—Ezech. vi-vii 22—Ezech. viii-ix 23—Ezech. x-xi 24—Ezech. xii	8—Ezech. xxix- xxx 9—Ezech. xxxi 10—Ezech. xxxii 11—Ezech. xxxiii 12—Ezech. xxxiv- xxxv 13—Ezech. xxxvi 14—Ezech. xxxvii
Oct.	1—I Macc. xv 2—I Macc. xvi 3—Jonas i-ii 4—Jonas iii-iv 5—Amos i-ii 6—Am. iii-iv 7—Am. v 8—Am. vi-vii 9—Am. viii-ix 10—Osee i-iii 11—Os. iv-vi 12—Os. vii-viii 13—Os. ix-x 14—Os. xi-xii 15—Os. xiii-xiv 16—Nahum i-ii	34 28—Ezech. xvi.35- 63 29—Ezech. xvii 30—Ezech. xviii- xix.32 31—Ezech. xx.i- 44 Nov. 1—Ezech. xx.45- xxi.32 2 Ezech. xxii 3—Ezech. xxiii 4—Ezech. xxiv- xxv 5 Ezech. xxvi 6—Ezech. xxvii 7—Ezech. xxviii	15—Ezech. xxxviii 16—Ezech. xxxix 17—Ezech. xl 18—Ezech. xl 19—Ezech. xl 20—Ezech. xl 21—Ezech. xl
			22—Ezech. xl 23—Ezech. xlvi 24—Ezech. xlvi 25—Ezech. xlvi 26—Joel i 27—Joel ii 28—Joel iii
			29—Malachy i.1- ii.16 30—Mal. ii.17-iv.6

Third Year

(The New Testament)

Dec.	1—I Thessalonians i 2—I Thess. ii 3—I Thess. iii 4—I Thess. iv 5—I Thess. v 6—II Thess. i 7—II Thess. ii 8—II Thess. iii 9—James i 10—Jas. ii 11—Jas. iii 12—Jas. iv 13—Jas. v 14—Matthew i 15—Mt. ii 16—Mt. iii	17—Mt. iv 18—Mt. v.1-26 19—Mt. v.27-48 20—Mt. vi.1-18 21—Mt. vi.19-34 22—Mt. vii 23—Mt. viii.1-17 24—Mt. viii.18-34 25—Mt. ix.1-17 26—Mt. ix.18-38 27—Mt. x.1-23 28—Mt. x.24-42 29—Mt. xi 30—Mt. xii.1-21 31—Mt. xii.22-50 Jan. 1—Mt. xiii.1-30	2—Mt. xiii.31-58 3—Mt. xiv.1-21 4—Mt. xiv.22-36 5—Mt. xv.1-20 6—Mt. xv.21-39 7—Mt. xvi 8—Mt. xvii 9—Mt. xviii.1-20 10—Mt. xviii.21-35 11—Mt. xix 12—Mt. xx.1-16 13—Mt. xx.17-34 14—Mt. xx.1-22 15—Mt. xx.23-46 16—Mt. xxii.1-22 17—Mt. xxii.23-46
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DAILY BIBLE READING WITH THE CHURCH

Jan.	18—Mt. xxiii.1-22	25—I Cor. xv.29-	6—Mk. iii.20-35
	58	26—I Cor. xvi	7—Mk. iv.1-20
	19—Mt. xxiii.23-	27—II Corinthians i	8—Mk. iv.21-40
	39	IN LEAP YEARS	9—Mk. v.1-20
	20—Mt. xxiv.1-28	28—II Cor. ii.1-ii	10—Mk. v.21-4?
	21—Mt. xxiv.29-	29—II Cor. ii.12-17	11—Mk. vi.1-29
	51	OTHER YEARS	
	22—Mt. xxv.1-30	28—II Cor. ii	12—Mk. vi.30-56
	23—Mt. xxv.31-46	Mar. 1—II Cor. iii	13—Mk. vii.1-16
	24—Mt. xxvi.1-25	2—II Cor. iv	14—Mk. vii.17-37
	25—Mt. xxvi.26-	3—II Cor. v	15—Mk. viii.1-21
	46	4—II Cor. vi	16—Mk. viii.22-39
	26—Mt. xxvi.47-	5—II Cor. vii	17—Mk. ix.1-28
	75	6—II Cor. viii	18—Mk. ix.29-49
	27—Mt. xxvii.1-26	7—II Cor. ix	
	28—Mt. xxvii.27-	8—II Cor. x	19—Mk. x.1-31
	54	9—II Cor. xi.1-15	20—Mk. x.32-52
	29—Mt. xxvii.55-	10—II Cor. xi.16-	21—Mk. xi
	66	33	
	30—Mt. xxviii	11—II Cor. xii	22—Mk. xii.1-27
	31—Galatians i	12—II Cor. xiii	23—Mk. xii.28-44
Feb.	1—Gal. ii	13—Romans i	24—Mk. xiii.1-23
	2—Gal. iii	14—Rom. ii	25—Mk. xiii.24-36
	3—Gal. iv	15—Rom. iii	
	4—Gal. v	16—Rom. iv	26—Mk. xiv.1-31
	5—Gal. vi	17—Rom. v	27—Mk. xiv.32-53
	6—I Corinthians i	18—Rom. vi	28—Mk. xiv.54-72
	7—I Cor. ii	19—Rom. vii	29—Mk. xv.1-24
	8—I Cor. iii	20—Rom. viii.1-17	30—Mk. xv.25-47
	9—I Cor. iv	21—Rom. viii.18-	May 1—Mk. xvi
	10—I Cor. v	39	2—Colossians i
	11—I Cor. vi	22—Rom. ix.1-23	3—Col. ii
	12—I Cor. vii.1-24	23—Rom. ix.24-33	4—Col. iii
	13—I Cor. vii.25-	24—Rom. x	5—Col. iv
	40	25—Rom. xi.1-15	6—Ephesians i
	14—I Cor. viii	26—Rom. xi.16-36	7—Eph. ii
	15—I Cor. ix	27—Rom. xii	8—Eph. iii
	16—I Cor. x.1-13	28—Rom. xiii	9—Eph. iv
	17—I Cor. x.14-33	29—Rom. xiv	10—Eph. v.1-14
	18—I Cor. xi.1-16	30—Rom. xv.1-12	11—Eph. v.15-33
	19—I Cor. xi.17-34	31—Rom. xv.13-	12—Eph. vi
	20—I Cor. xii	33	13—Philemon
	21—I Cor. xiii	Apr. 1—Rom. xvi	14—Philippians i
	22—I Cor. xiv.1-	2—Mark i.1-28	15—Philipp. ii
	25	3—Mk. i.29-45	16—Philipp. iii
	23—I Cor. xiv.26-	4—Mk. ii	17—Philipp. iv
	40	5—Mk. iii.1-19	18—Luke i.1-22
	24—I Cor. xv.1-28	126	19—Lk. i.23-38
			20—Lk. i.39-55
			21—Lk. i.56-80
			22—Lk. ii.1-20
			23—Lk. ii.21-52

DAILY BIBLE READING WITH THE CHURCH

May	24—Lk. iii	10—Acts iii	23—1 Pet. ii
	25—Lk. iv.1-30	11—Acts iv.1-22	24—1 Pet. iii
	26—Lk. iv.31-44		25—1 Pet. iv
	27—Lk. v.1-16	12—Acts iv.23-37	26—1 Pet. v
	28—Lk. v.17-39	13—Acts v.1-16	27—Hebrews i
	29—Lk. vi.1-26	14—Acts v.17-42	28—Heb. ii
	30—Lk. vi.27-49	15—Acts vi	29—Heb. iii
		16—Acts vii.1-16	
		17—Acts vii.17-43	30—Heb. iv
		18—Acts viii.44-59	31—Heb. v
Jun.	31—Lk. vii.1-35		Sep.
	1—Lk. viii.36-50	19—Acts viii.1-24	1—Heb. vi
	2—Lk. viii.1-25	20—Acts viii.25-40	2—Heb. vii
	3—Lk. viii.26-56	21—Acts ix.1-22	3—Heb. viii
	4—Lk. ix.1-17	22—Acts ix.23-43	4—Heb. ix
	5—Lk. ix.18-36	23—Acts x.1-23	5—Heb. x.1-18
	6—Lk. ix.37-62	24—Acts x.24-48	
		25—Acts xi	6—Heb. x.19-39
	7—Lk. x.1-24	26—Acts xii	7—Heb. xi.1-16
	8—Lk. x.25-42	27—Acts xiii.1-25	8—Heb. xi.17-40
Aug.	9—Lk. xi.1-28	28—Acts xiii.26-52	9—Heb. xii
	10—Lk. xi.29-54	29—Acts xv	10—Heb. xiii
	11—Lk. xii.1-31	30—Acts xv.1-21	11—1 Timothy i
	12—Lk. xii.32-59	31—Acts xv.22-41	12—1 Tim. ii
	13—Lk. xiii.1-21	Aug. 1—Acts xvi.1-18	
	14—Lk. xiii.22-35	2—Acts xvi.19-40	13—1 Tim. iii
	15—Lk. xiv.1-24	3—Acts xvii.1-14	14—1 Tim. iv
	16—Lk. xiv.25-35	4—Acts xviii.15-34	15—1 Tim. v
	17—Lk. xv.1-10	5—Acts xviii	16—1 Tim. vi
	18—Lk. xv.11-32	6—Acts xix.1-20	17—Titus i
Jul.	19—Lk. xvi	7—Acts xix.21-41	18—Titus ii
	20—Lk. xvii.1-19	8—Acts xx.1-12	19—Titus iii
	21—Lk. xvii.20-37		20—II Timothy i
	22—Lk. xviii.1-14		21—II Tim. ii
	23—Lk. xviii.15-43		22—II Tim. iii
	24—Lk. xix.1-28		23—II Tim. iv
	25—Lk. xix.29-48	9—Acts xx.13-38	24—II Peter i
	26—Lk. xx.1-26	10—Acts xxI.1-25	25—II Pet. ii
	27—Lk. xx.27-47	11—Acts xxI.26-40	26—II Pet. iii
		12—Acts xxii	
Oct.	28—Lk. xxI.1-19	13—Acts xxIII.1-10	27—1 John i
	29—Lk. xxI.20-38	14—Acts xxIII.11-	28—1 Jn. ii
	30—Lk. xxII.1-23	35	29—1 Jn. iii
	1—Lk. xxII.24-46	15—Acts xxIV	30—1 Jn. iv
	2—Lk. xxII.47-71	16—Acts xxV	1—1 Jn. v
	3—Lk. xxIII.1-25	17—Acts xxVI	2—John i.1-28
	4—Lk. xxIII.26-56	18—Acts xxvII.1-	3—Jn. i.29-51
	5—Lk. xxIV.1-35	19	
	6—Lk. xxIV.36-53	19—Acts xxvII.20-	4—Jn. ii
	7—Acts of the Apostles i	44	5—Jn. iii.1-21
	8—Acts ii.1-21	20—Acts xxvIII	6—Jn. iii.22-36
	9—Acts ii.22-47	21—Jude	7—Jn. iv.1-42
		22—1 Peter i	8—Jn. iv.43-54
		127	9—Jn. v.1-23

DAILY BIBLE READING WITH THE CHURCH

Oct. 10—Jn. v.24-47	27—Jn. xiii.21-38	14—Apoc. vi
11—Jn. vi.1-21	28—Jn. xiv	15—Apoc. vii
12—Jn. vi.22-40	29—Jn. xv	16—Apoc. viii
13—Jn. vi.41-72	30—Jn. xvi	17—Apoc. ix
14—Jn. vii.1-24	31—Jn. xvii	18—Apoc. x
15—Jn. vii.25-53	Nov. 1—Jn. xviii.1-18	19—Apoc. xi
16—Jn. viii.1-30	2—Jn. xviii.19-40	20—Apoc. xii
17—Jn. viii.31-59	3—Jn. xix.1-27	21—Apoc. xiii
18—Jn. ix.1-23	4—Jn. xix.28-42	
19—Jn. ix.24-41	5—Jn. xx	22—Apoc. xiv
20—Jn. x.1-18	6—Jn. xxi	23—Apoc. xv
21—Jn. x.19-42	7—II John	24—Apoc. xvi
22—Jn. xi.1-31	8—III John	25—Apoc. xvii
23—Jn. xi.32-56	9—Apocalypse 1	26—Apoc. xviii
24—Jn. xii.1-26	10—Apoc. II	27—Apoc. xix
25—Jn. xii.27-50	11—Apoc. III	28—Apoc. xx
26—Jn. xiii.1-20	12—Apoc. IV	29—Apoc. xxi
	13—Apoc. V	30—Apoc. xxii

BENEDICT R. AVERY, O.S.B.

